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*The Genuineness and Authenticity
of the Book of Joshua.*

HAVING endeavored, in several preceding papers, to present to the readers of the Magazine some of the evidences of the credibility and divine inspiration of the sacred books of the Pentateuch, we shall now attempt to prosecute a similar design, by the permission and assistance of a merciful God, with regard to the remaining historical books of the Old Testament. Our first design extended no further than the books of Moses. But the opinion of readers, entitled to respect, induces an attempt to resume the subject.

In our examination of the books of the Pentateuch, we have endeavored to give a brief summary of the sacred history contained in the respective books, to show that they are genuine, actually written by Moses whose name they bear, that they are authentic, relating nothing but facts, thence deduc-

ing their credibility; which is the evidence of truth presented to our minds, resulting from their genuineness and authenticity. And from their perfect credibility, united with their internal evidence, we conclude, with the clearest proof of which the subject is susceptible, that they were written by the inspiration of the Holy Spirit. It was upon such evidence that the apostle Paul declared, "All scripture is given by inspiration of God."

The books of the law stand at the head of the scriptures, and give a direction to all the succeeding parts of the sacred volume. To all enquirers after truth, they are, therefore, deserving of primary attention. Yet as the succeeding historical books are necessary to illustrate many things contained in the law, as they are necessary to show the application and propriety of most of the rites and emblems there appointed, and to show the fulfilment of many prophecies there found, and as

all scripture is given by inspiration of God, they justly merit a candid and faithful examination. And while we endeavor to lay open the divine authority of the book of God, we hope that our faith may be confirmed, and that we may feel an additional cause of gratitude to him for the gift of his word, supported by such clear and satisfactory evidence. And though the readers of the Magazine may not need any additional evidence for the conviction of their own minds, yet perhaps, by an attention to this subject, we may be more "ready always to give an answer to every man that asketh a reason of the hope that is in us with meekness and fear."—In the present paper we shall endeavour to prove the genuineness and authenticity, and thence infer the divine inspiration, of the book of Joshua.

The original name of Joshua was Oshea. When he was appointed by Moses to be one of the twelve spies to take a view of the promised land, Moses gave him the name of Joshua: a name which signifies a Saviour. This was doubtless given him prophetically, significant of his great office in leading Israel to the inheritance of Canaan, and giving them rest from all their enemies. In this work, Joshua was a most illustrious type of Christ, who will lead all his people to the heavenly Canaan of eternal rest. It is for the same reason that the name of Jesus is given to the divine Redeemer. The Holy Spirit said to Joseph, "fear not to take unto thee Mary thy wife;—she shall bring forth a son, and thou shalt call his name Jesus; for

he shall save his people from their sins. Joshua and Jesus are the same name in different languages, the former of Hebrew derivation, the other of Greek.

The book of Joshua contains an account of the conclusion of the forty-years' journey in the wilderness, of the miraculous passage of the river Jordan, of the conquest of the nations of Canaan, and of the division of the country among the twelve tribes. A little before the death of Moses, God said to that great prophet, "Behold, thy days approach that thou must die: call Joshua and present yourselves in the tabernacle of the congregation, that I may give him a charge." Thus, in the most public and solemn manner, was Joshua appointed by the God of Israel to be the leader of his people, and the successor of Moses in all his authority. Moses laid his hands upon him, and in the presence of all the congregation, gave him a most solemn charge, encouraging his heart by a review of the great mercy and faithfulness of God, and of his holy promises concerning Israel which remained yet unperformed. After the death of Moses, God appeared to Joshua, and promised him, "There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong, and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swore unto their fathers to give them." With these credentials, this eminent prophet entered upon the execution of his high commission,

while the people, seeing the Spirit of God resting upon him, acknowledged him as their leader, and followed him as they had followed Moses. Joshua first led them across the river Jordan, whose waters parted and stood, leaving a way for the congregation to pass over in safety. To commemorate this divine interposition, he caused a monument of twelve large stones to be erected on the bed of the river, and another on the bank, which remained for the benefit of succeeding times. After this, the covenant of circumcision was renewed, and a very solemn and joyful passover was celebrated by all the congregation at Gilgal, in which they gave thanks to God for their deliverance from Egypt, and a safe arrival at the land of their fathers, and implored the divine protection while engaged in the eventful conflict which was before them. They next proceeded to the investment of Jericho, which, by the special interference of Israel's God, fell into their hands without striking a blow. Rahab and her family were spared. After this, having sustained a considerable loss, in consequence of an unrighteous trespass against God, they became possessed of the strong fortress of Ai, which like Jericho was destroyed. The Gibeonites by deceit and falsehood made a covenant with Israel, in which they were promised to be saved from destruction. Notwithstanding the deceit was soon detected, the covenant was sacredly observed, and the Gibeonites continued among them in safety to succeeding times. In a subsequent war with several

kings combined against Israel, we discover one of the most illustrious events in the life of Joshua. While the armies of Israel were engaged in the pursuit of their enemies, that they might not escape destruction under cover of the night which was approaching, Joshua called upon the Lord for his almighty assistance, and then spake to the luminaries of heaven: "Sun, stand thou still upon Gibeon; and thou Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies." After this, divers kings were overcome, and the country, according to the limits assigned by the God of Israel, was nearly subdued. This being done, Joshua caused the land to be divided into equal portions, and assigned the portions to the respective tribes by lot. In this division, he appointed cities of refuge to which the man-slayer might flee, and be saved from the avenger of blood. Having thus completed the great work which was assigned him by the God of Jacob, in putting his people into a quiet possession of the land of promise, we see this eminent prophet of the Lord, like his great predecessor, summoning together all the tribes, to give them the parting counsels of a most faithful friend. In a concise and pathetic manner, he recounts the great things which the Lord their God had done for them: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things which the Lord

your God spake concerning you." He specifies some of their most remarkable deliverances, wrought at various periods, by the special mercy of God. He then assures them in the most pointed manner, that the continuance of these special mercies of God depended on their obedience to him. And that in the event of their disobedience and departure from his precepts, the volleys of divine indignation would be opened upon them. He then leads them to renew their covenant with God, in which they engage to neglect every false god, and serve only the Lord. Having done this, and having written these things in durable record, and attached the book thus written to the sacred books of the divine law; this eminent saint, with the approbation of his Lord, having finished the work which he had given him to do, at the age of one hundred and ten years, laid down his life.—We now proceed to some remarks.

1. The book of Joshua was written by Joshua, the great prophet of God and leader of Israel. An evidence of this is, it bears his name. We know this evidence is not conclusive, as it might have been called after him in consequence of his being the principal subject of the narration: yet as it has been usual for histories, both sacred and profane, to be accompanied by the names of their respective writers, and as this book has always borne the name of Joshua, we conclude this eminent prophet to have been the author.—But further. Towards the conclusion of the last chapter of this book, it is

said, "And Joshua wrote these words in the book of the law of God." This is a similar declaration to the one concerning Moses, that "he had made an end of writing the words of this law in a book until they were finished." As that is considered a valid testimony for Moses as the author of the Pentateuch, the one before us must be esteemed of equal authority in respect to the book of Joshua. The last five verses of this book contain an account of the death of Joshua, and could not have been written by him. We have seen a similar fact in the book of Deuteronomy. The last chapter of that book contains an account of the death of Moses; and must have been added to his writings by Joshua, or some succeeding prophet. In the present case, the verses, which give an account of the death of Joshua, were very properly added to this book by Samuel, or some other early prophet, and can be no valid objection to the genuineness of this portion of sacred history.

No person could have been so well qualified to write the history of God's people, during the period treated of in this book, as the great prophet who was their leader in subduing the nations of Canaan. No other person could be equally acquainted with all the important events that took place, and no other knew so well of all the appointments and interpositions of divine Providence in their behalf, which constitute so great a portion of the events of the time. Joshua was an intimate companion and pupil of Moses, during the long period of their

journey in the wilderness. Under his instruction, he might well be supposed to have learned the qualifications and duties of an historian, and of a leader of Israel's armies.

The book of Joshua appears, evidently, to have been written near the time of which it treats. To the account of the destruction of Jericho, it is added, "And Joshua saved Rahab the harlot alive, and she dwelleth in Israel even unto this day." So that during the life of Rahab, this book must have been written and published. It is probable then that it was during the life of Joshua.—This book having been written at the time which is thus so nearly ascertained, no eminent prophet appears to whom it can with any reason be ascribed but the one whose name it bears.

This book was early received by the people of Israel as the writing of Joshua, and they cannot be supposed to have been deceived in so plain a fact. It has been received as such ever since.

2. The events recorded in the book of Joshua are true. The principal subject of this portion of sacred history is the conquest of the land of Canaan by the tribes of Israel. That this people were long held in Egyptian slavery, that they were finally delivered from their bondage, and departed from that country, journeying toward the east, is a truth sufficiently established.—One heathen testimony to this event, from many which might be adduced, will now be mentioned. Diodorus Siculus, an historian of great note, says, "When the strangers were driv-

en out of Egypt, Danaus and Cadmus went into Greece, and Moses into Judea." As it is certain that the tribes of Israel departed from Egypt in a national removal, it is no less evident that, in succeeding times, they dwelt in the land of Canaan. As the country of Canaan was one of the oldest countries in the east, they must have taken the place of former inhabitants. There is no reasonable way in which we can conceive this to have been done, but by conquest. The account of the conquest of Canaan, as given in the book of Joshua, so far as regards the main event, must be, therefore, necessarily true.—This fact is preserved by the Jewish nation in all their historical writings, monuments, and traditions, as one of undoubted authenticity.

These events are placed in such a remote period of antiquity, that they cannot be supposed to derive much attestation from profane writers. This, however, is not wanting. When Joshua and his army had beaten the northern nations of Canaan, many of them fled to other countries. Some of these settled in the northern parts of Africa, and laid the foundation of the famed city of Carthage. The Carthaginians were always known to be of Phœnician origin. On their arrival in that country, they erected durable monuments to commemorate their origin and some of the material events of their history, which were standing with legible inscriptions many centuries after their time. This method of perpetuating historical events was common with all oriental

nations. Two very ancient pillars were standing at Tangier, near to Carthage, so late as the sixth century after Christ, with this inscription; "*We are they who fled from the face of Joshua, the exterminating conqueror, the son of Nun.*" This is attested by Procopius, a very credible historian, who read the inscription.

The miraculous event recorded in this book, of the sun and moon stopping in their course, is supported by heathen testimony. The Grecian Fable of Phaeton driving the chariot of the sun, for one day, and wandering from his course, is generally supposed to refer to this event. It seems they believed that there had been one day, in which the sun did not pursue its regular course, as it had on all other days. Herodotus, the earliest Greek historian, speaking of the Egyptian priests, says "They told me that the sun had four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This, however, had produced no alteration in the climate of Egypt." These two events probably refer to the time of Joshua; and to the time of Hezekiah, when, at the prayer of the prophet Isaiah, the sun went ten degrees backward on the dial of Ahaz.

We can scarcely conceive of any events which would be more likely to be fully known by any people, and faithfully preserved in their traditions and historic memorials, than those recorded in the book of Joshua. They were, generally, transactions of

the most public nature, and those in which the nation were deeply interested. With all this light, and such ample means of detecting any error, for the book was written while the events were in fresh remembrance, it has always been received by the Jews as an authentic portion of sacred history.

3. On a careful examination of the internal evidence of credibility which this book affords, we find it abundantly satisfactory. We find the same simplicity, conciseness, and dignity of narration which distinguish the sacred history from every other. This book gives us the same character of the people of Israel, which, from the writings of Moses, we are led to expect. The events here related, though very extraordinary, are no more than what must have taken place, if the books of Moses are the word of God. It is there promised, in a variety of forms, that Canaan shall be given to the people of Israel for a sure possession. They are also assured that, under Joshua their leader, they shall go on to certain conquest. If these were the promises of God, they must have been accomplished. In the book of Joshua, we find this accomplishment. We see the illustrious leader of Israel specially endued with the gift of the Spirit of God, according to the declaration of Moses, and that God was with him in all his ways.

This book makes mention of a number of great miracles, wrought in favor of Israel. But they are uniformly ascribed to the special agency of God, and they are wrought for the assist-

ance of his people, who had been the subjects of uninterrupted miraculous favor, from the time of their deliverance from Egypt. He who could part the Red Sea, could stop Jordan in its course: He who could destroy the first-born of Egypt and break the hosts of Pharaoh, could bring down the ramparts of Jericho and arrest the progress of the sun. For the same object, all these things were performed.—The character of the nations of Canaan, given in this book, is conformable to their character given by Moses, and to the testimony of profane writers. On this subject, some things further will be mentioned near the conclusion of the present Essay.—The death of Joshua, as here related, is perfectly natural, and altogether worthy of his character and standing. Seeing his end approaching, he summons together the tribes of Israel, relates the mercies of God towards them, tells them the certain consequence of obedience and disobedience, requires them to renew their covenant with God to strengthen, if possible, the sense of their obligation, in the tenderest and most earnest manner exhorts them to fidelity in the service of God, then, with calmness and hope, lays aside his burden of cares, and resigns his soul to God who gave it.

The sacred history contained in the book of Joshua is the only account which we have of the conquest and occupation of the land of Canaan by the tribes of Israel. As this portion of history is so necessary to illustrate many striking traits in the providence of God, as well as to confirm his faithfulness and truth

to Israel, it cannot be supposed that his holy wisdom would suffer it to be omitted, in the volume of his truth. There being no other, and there being nothing in this unworthy of the subject, it must be received as true.—These considerations on the internal evidence of authenticity of the book of Joshua, are believed to amount to full and satisfactory proof.

4. It remains that we observe that the book of Joshua was written under the guidance of the Holy Spirit of God. It has been shown, satisfactorily I trust, that it was written by Joshua, a distinguished prophet, eminently endued with the extraordinary influences of the Spirit of God. The miraculous gifts which he possessed were witnessed on a variety of occasions. To the account of the staying the sun and moon in their course, it is added, "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man." With such communications from God, he might well be called inspired. At times, God appeared to him in a visible manner and communicated to him his designs.—Joshua was also endued with the gift of prophecy. As we have often called him a prophet, to which appellation, for various reasons, he has a just claim; it is particularly proper as he possessed, at times, a knowledge of future events. When the congregation came to the banks of the river Jordan, he assured them that the waters would separate, that they might pass over on dry ground. At the destruction of Jericho, he pronounced a solemn curse upon

any one that should ever attempt to rebuild the city. "He shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it." Of the exact fulfilment of this prediction, we have an account, 1 Kings xvi. 34. "In his days did Hiel the Bethelite build Jericho: He laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spoke by Joshua, the son of Nun."—In his last address to that people, Joshua assured them, in case of their disobedience of the precepts of God, "The Lord shall bring upon you all evil things, until he have destroyed you from off this good land, which the Lord your God hath given you." The truth of this prediction, they have painfully realized.—Endued with such a spirit of prophecy, Joshua possessed that heavenly light which was necessary for a sacred recorder of divine truth.—In this book we discover the same perfect character of God, the exalted purity of his worship and precepts, the strong attachment to his commands, the wisdom and benevolence of all his dealings, and the gracious security of his people, which are the distinguishing characteristics of divine truth.—This book is quoted as sacred scripture in the succeeding historical books, in the Psalms, by Isaiah, and by the Apostles of Christ. We have, thus, every needed evidence that it is indeed the testimony of God.

We will now make a few remarks on the subject of the

destruction of the nations of Canaan, of which the book of Joshua gives an account. Few things are mentioned in the inspired volume which its enemies have noticed with more triumphant acrimony than this. That God should order the nations of Canaan to be destroyed, that this destruction should extend to all the inhabitants, including women and children, has been triumphantly affirmed, to be inconsistent with the character of a perfect God. To place this matter in a just light, a few things will be observed.

1. This destruction is expressly commanded of God. This is evident, not only, from the positive commands to this purpose, given to Moses and Joshua, but from all the promises to Abraham and the patriarchs, respecting the possession of that land by their posterity. A great part of the truths contained in the books of Moses are dependent on this event, and if it fail, they all must fail.—In effecting this important conquest, the Israelites were immediately aided by divine power. God showed them that he remembered his grant and his promise. In their own strength they were utterly unable to encounter their enemies, but by the assistance of the God of their fathers they could triumph over every foe. In celebrating this conquest, the Psalmist says "We have heard with our ears, O God, our fathers have told us, how thou didst drive out the heathen with thy hand, and plantedst them. For they got not the land in possession by their own sword, neither did their own arm save them but thy right hand, and thine

arm, and the light of thy countenance, because thou hadst a favor unto them."

2. The inhabitants of Canaan were destroyed as a judgment of God for their own wickedness; and not for the sake of the people of Israel. To this, Moses speaks in the most express terms. (Deut. ix. 5.) "Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee." The vices and wickedness of those nations were extreme. Idolatry of the grossest kind, human sacrifices, adultery, incest, sodomy, were common among them. Human sacrifices were frequently offered to their idol gods by their descendants, the Carthaginians, in succeeding times. No people of antiquity is exhibited in a more unfavorable light as to moral character, by profane historians, than the descendants of the Canaanites. God spared his judgments, which were deserved by this people, for a long time. The reason given to Abraham, why the possession of that land should be so long withheld from his posterity, is "the iniquity of the Amorites is not yet full." The same wickedness would have brought down a similar destruction upon the children of Israel, or upon any other people. Thus Moses tells his people, "If thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish. As the nations

which the Lord destroyeth before your face, so shall ye perish."

3. It is a frequent event in the providence of God, for him to punish and destroy wicked nations with his special judgments. This he did with the old world. Thus he spoiled the Egyptians when Israel departed from their land. In like manner he destroyed the cities of Sodom, for the same wickedness which constituted the guilt of the people of Canaan. In the same way he has often desolated and destroyed cities, provinces, and kingdoms. In these events, no one arraigns the justice of God. Why then do we complain of the destruction of Canaan? It is because Israel was made the instrument of destroying them, and entered into the possession of their country. If God may destroy by pestilence and famine, why may he not with the sword? Those are his three sore judgments. Of the three, the latter has ever been the greatest destroyer. God raised up Sennacherib and Nebuchadnezzar, to scourge and oppress Israel; He sent Cyrus to destroy Babylon; He employed Alexander to subdue Persia; He brought Vespasian and the Roman armies to break up Jerusalem with the most terrible of all destructions. For all these events, we have his own testimony that they were from the express purpose of his will. Was this inconsistent with his holiness? Why then is one instance of the destruction of the sword singled out for censures and complaints? The truth is, all created objects are the ministers of his will.

He makes use of men, good and bad, and he does it continually, to execute his judgments upon the wicked; as well as thunder and earthquake, sickness, and famine. In such general desolations of God's judgments, all classes of people must be involved. So it was in the destruction of the corrupt idolaters of Canaan.

4. The nations of Canaan were cut off gradually, that many of them might have opportunity to depart from their country and avoid the threatened destruction. Deut. vii-22. "And the Lord thy God will put out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee." Thus the conquest was gradual, and never wholly effected till the days of David. Great numbers, having been sufficiently warned, fled to other countries, and escaped the impending ruin.

5. The nations of Canaan took arms against the true God. They heard abundantly what the God of Israel had done for his people, how he went with them in the constant manifestation of his mighty presence, and had promised them the possession of that country. They knew that this promise had been made to their great ancestor, the father of the Hebrews, 400 years before, and they could not justly hold their possessions only till the accomplishment of the divine promise. They had a right indeed to demand of Israel their charter, the evidence that they came by the authority of heaven, and this was given in the many miracles which God

wrought continually in their behalf, and in all that he had done for them since their emancipation from the oppressions of Egypt. Like Balak the king of Moab, who called Balaam to curse Israel, the nations of Canaan took arms against them, with an evident intention to frustrate the holy purposes of God. They were therefore most justly destroyed.

The subject before us shows the truth and faithfulness of God. He promised to Abraham, to Isaac, to Jacob, to Joseph, to Moses, that their posterity should possess the land of Canaan. In pursuing this object they were called to great trials, labor, and discouragement. But they, at length, obtained the promised possession, and rested from all their toils. Thus is it always with the people of God. The Christian life is a scene of labor, affliction, and discouragement. But the heavenly Canaan is made sure. God has never failed those who fear him.

The Lord is a God of vengeance. The punishment which he inflicted upon the people of Canaan was not disciplinary but vindictive. He will destroy the finally impenitent with an everlasting destruction. When he brings his people to their eternal rest, his incorrigible enemies will be forever banished from his presence.

All unbelief and opposition to the cause of God are infinitely vain. The surrounding nations would not believe that God would ever bring his people to the promised possession. Many of Israel disbelieved in the same manner; and they fell in the

wilderness. The unbelieving nations united their efforts to prevent the heirs of promise from obtaining their expected heritage. Such were overthrown; and were the occasion of a more rich display of the justice, the truth, and the holy faithfulness of God. His church is still in the desert, beset with dangers, borne down with its own imperfections, assailed by unnumbered forces: but his grace is its unfailing support, and his glory will be its eternal reward.

The God of Abraham and of Jacob, who restored his people from Egypt and from Babylon to their own land, can do it again. Though now dispersed for ages, Israel still lives, and Israel's God still lives, and we humbly believe they will yet be restored, going and weeping, asking the way to Zion, to the land of their fathers' possession. They will look on Him whom they have pierced and mourn, they will be reingrafted in their own olive-tree, and the receiving of them will be to the Gentiles like life from the dead.



Submission to the common appointments of Divine Providence.

WHEN we consider the relation in which we stand to that Almighty Being, who created us by his power, and who preserves us during every moment of our existence by the unceasing energy of his wisdom; it seems of all truths the simplest and most obvious, that we ought to be subject to his dispo-

sal. When we recollect that He, who is our sovereign by nature, unites in his adorable character every attribute which can attract our veneration, or claim our confidence, or win our love, duty seems too cold a term to express the regards which are due towards him. But when we reflect, that He who formed us by his power, and blessed us by his goodness, left not the world he made to perish in its wilful apostacy, but purchased again his own creation by the blood of his dear Son, what language can adequately describe the feelings of glad obedience and grateful adoration, which should animate every child of this wise and gracious, insulted and indulgent Parent! Yet man, fallen unhappy man, can forget alike the obligations of duty and of gratitude! Thousands pass on from youth to age in willing servitude to every passion of their nature, and to every caprice of vanity and opinion; while they dread and fly from His authority whose service is perfect freedom. And what shall we say of the best of us? Submission, which should be but our first duty, is reckoned amongst our highest attainments; and he is thought to be an advanced Christian, who is only not rebellious.

There was a time when submission to God was not counted among our burdens. In Eden, the seat of purity and joy, before sin had entered, and death by sin, our first parents walked gladly in the way their Maker had appointed them, happy in their mutual love, happy in a grateful adoration of Him who gave it, happy in that filial con-

fidence which a sense of His perfections and of their own innocence inspired. To them, duty and enjoyment were one; the law of obedience was the path of peace. But they were tempted, and they fell. They fell, because they would be wiser than their Creator, and thought some better satisfaction might be found, by a breach of his holy commandments, than they had experienced in a cheerful submission to them. Such, at least, appears to have been the cause of their sad transgression, and such certainly is the history of a large part of the miserable adventures in which their blind and unhappy offspring have ever since been engaged. God is their proper happiness. His redeeming mercy has opened to them again the gates of everlasting life. His law, holy and just, is the path that will conduct them thither: his dispensations, secret or manifest, gentle or corrective, are ready, like guardian angels, to watch over them, and lead them safely in the right way, or call them back when they are wandering from it. But God they know not. They know themselves, their appetites, and passions.—They know the world abounding on every side with allurements to gratification; and though age after age has testified to its vanity, and parents have still transmitted to their children the history of their own disappointments, the hopeless race is for ever renewed, and men follow after happiness in every direction, except that by which they might attain it.

Yet some there are, (in this happy land we may reasonably

hope there are very many,) who by the mercy of God have been made sensible of the general error; and who feel that true good only can be found by re-ascending towards that holy light which cheered the blessed region whence our first parents wandered down into this land of shadows. These, surely, are deeply sensible of their own blindness; they have lamented their past follies; they have felt the blessedness of drawing near to God as to their reconciled Father, and they desire above all things to be for ever subject to his guidance and government. Yes, certainly, these are their settled feelings, their deliberate wishes. Were it otherwise, how could they reasonably believe themselves to be led by the Spirit of truth? And yet, even among the truly pious, there are probably very few who always preserve an equal temper of mind amidst the changes and chances of this world. Some are agitated by their own distresses. Some are moved to surprise and grief at the afflictions which befall those who are most dear to them. And there are moments, perhaps (they should be only moments,) when even the most experienced Christian, though he may bow with unresisting submission under the hand of God, can scarcely lift up an eye of gratitude, or kiss with filial love the rod that chastens him.

It is neither to be expected nor desired, that we should become insensible to our own sufferings or to those of others. He who is fainting in pain or sickness, would think himself but mocked, by being told that

he must throw aside his weakness, and rise superior to such infirmities. Nor is it by any means the nature of true religion to diminish our tenderness towards others. On the contrary, it opens the springs of every gentle feeling, and calls forth to new life and vigor every generous affection. Yet, notwithstanding this, it cannot be denied that we are far too apt to be dejected under the misfortunes which befall ourselves; and sometimes, perhaps, while our own sorrows are sustained with fortitude, we yield to an unbecoming grief for those whose happiness is very dear to us.

Indeed, an exemplary patience under the distresses of our friends, is not the first of virtues. Yet it is very possible that a feeling mind may be betrayed into the indulgence of a more vehement sorrow, or a more careful anxiety, for others, than is quite consistent with a spirit of filial resignation, from the generous nature of a sentiment which can be blameable only when it is excessive. The same principles, however, undoubtedly apply to the pains which we feel for others, and those which we suffer for ourselves; and the true Christian must endeavour, in both cases, to recollect by whom they are inflicted, and to cultivate that cheerful assurance of the paternal care and kindness of our heavenly Benefactor, which will reconcile us to every dispensation.

Submission to God, in its full extent, is by no means an act of simple obedience: it implies the union and exercise of many

Christian graces. To submit, indeed, in the narrow sense of the word, is not a matter of choice to any of us. He who created heaven and earth by his word, and who wields the elements at his pleasure, will certainly not want the power to give effect to his own purposes. "As I live," saith the Lord, "every knee shall bow." Yet there is a submission, to which God invites his creatures as their privilege, while at the same time he requires it from them as their duty;—a submission not of the act only, but of the heart, founded upon the deepest conviction of his wisdom, an entire trust in his providence, and a fervent love of his goodness. Such a submission, it is plain, is essentially different from a mere acquiescence in events which we have no power to control. It is the homage of the will, the natural and beautiful expression of the best affections of the soul, of gratitude, of veneration, of filial love and filial confidence.

I believe it happens to most men who are truly pious, to become, as they advance in life, less and less disposed to enter upon complicated schemes for the attainment even of those objects which appear to be the most reasonably desirable. They have found themselves so often mistaken in their estimate of what is really good; they have seen the events to which they are chiefly indebted for their happiness in this life brought about in a manner so original, by a course so unlike any they should themselves have pursued, and often so independently of their own efforts, that they

grow distrustful of themselves, and are tired of weaving plots which a single cross accident is sufficient to entangle; or which, after having been completed with the utmost skill and care, unravel of themselves, and end in nothing. Now this is a practical acknowledgment of the reasonableness of that duty which we are now considering. If our experience convinces us that we neither understand well how to choose events nor how to control them, is it not manifestly our best wisdom to resign them willingly into the hands of Him who is certainly capable of directing them properly, and who has declared that "they who trust in the Lord shall want no manner of thing that is good?"

The necessity of submission is, in the nature of things, proportional to the infirmities of those who are called to submit. All agree, even they who are the least disposed to exalt the parental authority, that in early childhood implicit obedience must be exacted. Let the propriety of submission to God be measured, then, by the ignorance and corruption of man. Yet, how inconsistent are we? Few, perhaps, read the history of our first parents, without feeling amazed at their folly in forfeiting so great happiness for the pleasure of a single transgression. But what was their presumption compared with our own? Their understandings were not obscured by passions, warped by prejudices, or contracted by ignorance and neglect. We have derived from them a corrupt nature, and our faculties are so weak that it is

with difficulty we discover a few things immediately around us: yet we are fearless and confident as they, and ready continually to hazard the same fatal experiment which they too boldly hazarded, and "brought death into the world, and all our woe."

Submission is a considerable branch of true faith. It is the Apostle's charge against the unbelieving Jews, that "going about to establish their own righteousness, they had not submitted themselves to the righteousness of God." They thought they were perfectly instructed in the way of salvation. They confided in their own wisdom, and the wisdom of their scribes and doctors; and they refused to come, as little children, to learn wisdom from those who were appointed of God to declare it. Thus it is with us, in respect of the varying events of this life. They who by the grace of God have been instructed, from his word and their own experience, in the ceaseless providence of his government; who fully believe that his eyes are over all, "running to and fro throughout the earth;" are daily more and more disposed to resign into his hands all their ways, their dearest hopes and fondest wishes; fully persuaded that his wisdom and loving kindness will never fail them; and that he will find a way, even for the fulfilment of their earthly desires, if it be meet that they should be accomplished. Nor is it presumption to say, that an entire submission to the will of God, and a cheerful committal of all our concerns to the disposition of his good

providence, is the course which true wisdom prescribes for the attainment of the best temporal blessings. "Humble yourselves under the mighty hand of God, that he may exalt you in due time:" "casting all your care on him, for he careth for you." "Be careful for nothing; but in every thing, by supplication and prayer, let your requests be made known unto God." "The eyes of the Lord are over the righteous, and his ears are open to their prayers." Those, on the other hand, who, though they may have a general belief in the promises of God, have not attained to that practical confidence which would enable them with singleness of heart, to resign all things to his disposal, are apt to "go about to establish their" good, much as the Jews did to establish their righteousness. They have too great confidence in their own wisdom; and so do not, as heartily and entirely as they ought, "submit themselves" to the wisdom of God. And what must be the issue? Their schemes, when most successful, want their best blessing; and if they fail, are without consolation. The error is, indeed, far less fatal than that of the unbelieving Jews, but it is scarcely less instructive.

This paper has insensibly grown to a considerable length; and the patience of my readers may perhaps be exhausted, though the subject is not. It would, however, be unpardonable to conclude without saying something of the spiritual blessings which God has ordained to accompany true submission, and of the heavenly delight which attends it.

Trials and afflictions might well have been appointed by our great Creator, merely as a test of our allegiance; more especially to fallen man, the fit subject of chastisement. But God, who is rich in mercy, whose peculiar attribute it is to educe good out of evil, has not so ordained it. Our earthly parents may chasten us after their pleasure: but He "*for our profit, that we may be partakers of his holiness.*"

How imperfectly do we estimate the true value of things! Did we rightly apprehend, or even duly consider, what it is to be "partakers of the holiness" of God, methinks it would be impossible for us to be sad, even in the midst of the bitterest afflictions. The privileges of a true Christian are indeed many. To know God, to trust in him, to love him; to have communion with the Father of spirits; to come to him as pardoned and beloved children in Christ Jesus: these, indeed, are high and heavenly blessings, in comparison of which, all that the world calls glory vanishes away, and is lost. Yet there is still a higher privilege, a better blessing the fruit and the reward of suffering; "to be made partakers of his holiness." This is the utmost point of exaltation: imagination can ascend no higher. If we may be partakers of the holiness of God, we shall undoubtedly be partakers also of his happiness; for holiness and happiness are one. Sin has separated the sister seraphs in this world; and while they roam around our vale of darkness, though, by a secret sympathy, continually tending to each oth-

er, some cloud still interposes to prevent their perfect union. But in heaven they shall be forever united, one in nature, and one in beauty.

Let us, then, act as beings worthy of our high destiny. Having these promises, "let us cast aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." "For we have need of patience, that after we have done the will of God, we may receive the promise." Now, "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts." "Wherefore, lift up the hands that hang down, and the feeble knees." "For yet a little while, and he that shall come will come, and will not tarry." "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." "And the redeemed of the Lord shall come to Sion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."

Lastly, consider the delight which accompanies a true resignation. God is not angry because he chastens us; or if angry (alas, how many are our provocations!) his frowns are but the frowns of a parent;

"the graver countenance of love." "For a little moment I hid my face from thee; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." The true Christian can look up to God in the midst of afflictions, as to a tender Father. Strengthened by his Spirit, convinced of his wisdom, deeply touched with a sense of his abundant and unmerited mercies, he can rejoice that he is permitted in any manner to contribute to advance the glory of his God; and can pray with his whole heart, that his "will be done on earth as it is in heaven." When faint with pain or sorrow, he remembers that the "Captain of his salvation was made perfect through suffering." To be made like him in affliction, is a sufficient honor in this world; he shall be made like to him in glory and happiness in a better. For his Saviour's sake, he is fully persuaded that, unworthy though he must be, the Father of light and life will vouchsafe to behold him with complacency; and in this blessed assurance, he is enabled, amid all the strange accidents and changes of this life, to lift an eye of joy and confidence upwards, and follow gladly whithersoever the hand of Heaven shall lead him. Like the patriarch of old, he rejoices to go out, not knowing whither he is going. It is enough for him that God is every where:

Safe in the hand of one disposing
Power,
Or in the natal or the mortal hour.

Nor is this all. If the highest earthly gratification is to be found in pleasing those we love;

if the humblest effort is delightful which can express an ardent and generous affection; can it be a mean satisfaction to testify, by filial docility and submission, that entire confidence, that heartfelt gratitude, and adoring love to our Almighty Father, which are the very elements that compose the temper and character of the true Christian? Holy and heavenly elements! which shall survive the lapse of ages, and triumph over the decays of nature. "The world passeth away, and the lusts thereof; but he that doeth the will of God endureth for ever."

[*Ch. Ob.*

Cautions to Religious Youth.

YOUTH is a season of restlessness, perplexity, and danger:—of restlessness, in the motions of the body and the operations of the mind; of perplexity, in the choice and adoption of opinions; of danger, arising from the reception of maxims, and the pursuit of objects, which may contaminate the purity of the soul, diminish or destroy its peace, and cast a gloom over the most splendid truths of religion. Perhaps, therefore, it may not be altogether useless to suggest, to such of your younger readers as are concerned about the salvation of their souls, the following cautions.

1. Let me caution them against assuming to themselves a language and a mode of action which are not the simple dictate of the heart. This is easily detected by thier elder

brethren, but not so easily noticed by themselves. Many things in their conduct will appear not to be natural; and if this proceed to a great degree, it will occsaion some disgust in others, and, perhaps, in the person himself much subsequent pain.

In some cases, vanity may be the motive; but, in others, it may deserve a milder name. For instance; a pious young person, of an ardent mind is in habits of conversation and intimacy with an elder Christian friend, whose example is conceived to be worthy of imitation, and whose expressions fix upon the mind of the young aspirant. From the power of association, these expressions soon become natural, and are sometimes adopted as if they were his own. The example also is followed where imitation may be improper.

Now, the motive to all this is laudable; inasmuch as it proceeds from an earnest desire to be like the children of God. The young believer is anxious to be conformed, both in spirit and in action, to his brethren in Christ: and you may see him, upon his knees, imploring aid from the Holy Ghost, that he might be enabled to make higher attainments and be assimilated to the image of his Redeemer. So far all is well; but let him not be discouraged by a caution, guarding him against an imitation of language and action, which do not originate from the simple feeling of his own breast. If this habit be unobserved, it will acquire strength, and the consequence may be self-deception. He will

then have to retrace his steps back to the fountain of his own experience; when he may probably find that he has gone before his experience, and has assumed expressions which he did not thoroughly understand. If this fear have already suggested itself to him, let him take comfort from the thought, that the Spirit of the living God is no stranger to his bosom, since this itself is an evidence of his kind and gracious influence. And while he cherishes this holy jealousy over his own heart, he may take courage; for

—"best safety lies in fear."

2. I would further caution them not to be satisfied with certain forms and times of devotion. A certain part of the morning and evening is frequently thought sufficient; while many things occur which have a tendency to kindle a flame of devotion in the soul, and such occurrences are not properly improved. Fixed times are undoubtedly very necessary, and those are the best which find the soul most free and active. But we must go farther than this, and cultivate an attention to prayer in all those circumstances which suggest it to our minds. If we should ever feel a kind of half formed inclination to go upon our knees, and to beg God's direction in any matter, or to thank him for his favors, we should instantly obey the gracious admonition. It is a suggestion from above: therefore let us not stifle it. Have we experienced any little disappointment, any trial which seeks for an al-

leviation which our dearest earthly friends are unable to afford? Let us fly to Him whose sympathetic bosom is opened to receive all our troubles, and who can speak peace to our souls. Are we harassed by the power of any corruption? To whom can we better repair, than to Him who died upon the cross that he might enable us to overcome it? Have we received any unkind treatment from the world? He who sustained a load of innumerable indignities, and that with unexampled patience, will, if we seek it, give us grace to endure the attacks of insult and derision with mildness and forbearance. Let us yield, therefore, to the softest impressions—improve the most trifling incidents—think how willing God is to hear—how gracious he is in giving us any desire to pray. Let us go and make known our wants, for he will supply them, and will smile upon us. We shall then arise invigorated for new duties, and happy in having complied with the silent whisper of our conscience. Thus, by always obeying these blessed intimations, we shall cultivate communion with God, and learn, in all the comparatively little affairs of life, to make him our counsellor and friend, our soul will become imbued, as it were, with Divine affections; the irregularity of our corrupt desires will be restrained; the bias of our mind will be toward that which is good; our understanding will become enlightened, and our judgment matured.

3. Let me also caution the young against forming a low and imperfect standard of reli-

gion. The conduct of careless professors will be a snare to them. It is a stumbling-block productive of very extensive and very serious injury; inasmuch as many fall on it before the danger is perceived, or even suspected. The mind, in its advance towards maturity, is suspicious of its own conclusions, and is often unwilling to adopt any opinion without the sanction of some friend, or some respectable character upon whom it places reliance. When a sentiment has received a stamp from such a person, the cautious youth is disposed immediately to make it his own, and to act upon it with a confidence proportioned to the degree of respect with which the author of it is regarded. Thus it is in matters of religion. The young Christian, alarmed about the concerns of his soul, and anxious to acquire intelligence as to what may be required of him, and the affections which he is to cherish towards God, looks around him, and examines the conduct and from thence penetrates to the affections, of those whom he supposes to have made high and great attainments. But how often, alas! does the examination terminate in disappointment and perplexity! He discovers a remarkable discordancy between the ideas of excellence which he has received from the Scriptures, and that imperfection of character and dereliction of principle with which we are, all of us indeed, too justly chargeable. If the youth had cherished his own first impressions received from the Bible, how much purer a form might religion often as-

sume among us! Like the rays of light which, in the passage from the sun, are turned from their original direction by the dense medium of the atmosphere upon which they fall; so the rays of heavenly light, beaming from the Gospel, are turned out of their course, in passing through the medium of human infirmity. Celestial objects, when thus viewed, appear not therefore in their true positions. Let, then, the diligent and devout inquirer consult a document which may correct his apprehensions, and inform his mind. Let him take up the Bible as his only guide. Let him endeavour to form his character after the great and exalted models whose excellences are developed in its sacred pages. Let him not be discouraged by the imperfections and sins of his own heart; but let him fix his standard high, and he may then hope to make a sure, though perhaps a tardy, approximation to the pure and holy rules of the Gospel.

4. Again: let not the young suffer their minds to be disturbed by the consideration of those mysterious subjects which human ingenuity can never fathom, much less explain. "In the waters of life, the Divine Scriptures," says the admirable Hall, "there are shallows, and there are deeps: shallows, where the lamb may wade; and deeps, where the elephant may swim."* In this age, when doctrinal subjects are so often adverted to, the hint here suggested becomes the more important. The deep mysteries of the Gospel may ar-

* Pratt's edit. Vol. VI. p. 270.

rest the attention of the young Christian, and his anxious mind may wish to examine and comprehend them. Let him defer all conversation upon such momentous topics till his mind have acquired more strength and vigor; for, certainly, they are in no way essential to the work of Divine grace in his soul. The light of truth will gradually shed its beams upon him; and then, that which he once, in vain, attempted to explore, he will, by the power of his growing faith, be disposed, in humble and devout submission, to approve.

5. But lastly; youth is the season when the noble and generous principles of our nature are in their fullest exercise, and unrestrained by the narrow prejudices and passions of maturer age. We admire, accordingly, every thing that is dignified, compassionate, and disinterested. When, therefore, the youthful mind begins to contemplate the dignity, the compassion, the disinterestedness of the Savior, in whom all these, and a thousand other noble qualities shone with such resplendent lustre, who can be surprised, that a flame of love should burst forth toward him as the adorable centre of every attractive grace!—But here, also, a danger may lie concealed. We may be apt to substitute warmth of affection, for sanctification of heart. We may be ready to think our attachment to be the effect of a solid and permanent estimation of the Saviour's character; when, in fact, it is produced by a fervid imagination. We must, therefore, guard against self-deception. Let us not flatter our-

selves with the idea of having made great advances in religion, because, at some periods, we feel a glowing love. Let us wait awhile, when, perhaps, the ebullition of some discordant passion, the influence of some corrupt propensity, will prove, by our inability to control its power, how low is the standard of our present attainment. There is, however, a distinction to be made between transient fervors of the mind, and the ascendancy of the affections towards God, which arises from a delightful intercourse with Heaven. In the latter case, as the soul becomes more conformed to the Redeemer's image, as its corruptions are more and more brought into subjection; then these advances, made and maintained by fervent prayer, cannot fail of bestowing a peace and joy like the joy in harvest, and that of men when they divide the spoil. But probably, we do not sufficiently keep this distinction in view.

It may be asked, however, by a young inquirer, Am I then to stifle the feelings, and repress the powerful sensibilities of my bosom? No! cherish the swelling and expansive ardor of your love, continue to speak the praises of your Saviour's goodness, till the theme outstretches the powers of utterance. But rest not here. Soar to higher, plunge to deeper, things. Has the reader made any advances in his spiritual career? Has he, through the help of Divine grace, obtained any conquests over his spiritual foes? Let him remember, that much still remains to be accomplished; that his vie-

tories must be followed up. Let him keep in view, the splendor of that treasure, the stability of that kingdom which await him; a treasure that shall never fade, a kingdom that shall never be moved. Let him take to himself the whole armour of God; then, though hosts of adversaries should assail him, he shall

stand undaunted and unmoved. Like a courageous veteran, he shall lift his head above all his foes, and overcome all opposition; and, when he has fought the fight, the Captain of his salvation shall lead him on to victory and triumph, to glory and a crown. [Ch. Ob.

RELIGIOUS INTELLIGENCE.

TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

THE following is an extract of a letter from Mr. Smith, who, in company with Mr. Mills, is on a Missionary Tour through the western and southern states. It is forwarded to you under the apprehension that it may be interesting to your readers, and is at your disposal.

"On board a boat in the Ohio, just above the mouth of the Wabash, Jan. 12, 1815.

DEAR SIR,

The object of our tour is, in the first place to promote the establishment of Bible Societies, and to water those already established—to obtain more accurate information respecting the religious state of this part of the union, in order that Missionary labors may be judiciously directed, and to distribute the scriptures. We have committed to our care 600 English Bibles, which we are sending into almost every State and Territory west of the mountains, and 4 or 5000 French Testaments, designed for the French, wherever they may be

found in this region. We had, besides, 13 or 14000 Religious Tracts, published by the New-England Tract Society. These, with preaching the Gospel, as often as opportunity presents, are some of the leading objects of our Mission.

We left Litchfield, in a light waggon, the last of July. We penetrated as far west as St. Louis on the other side of the Mississippi, a distance of about 1500 miles; we then returned 500 miles, to Lexington, Kentucky, expecting to go by the way of Nashville and Natches, to New Orleans. But the travelling, at this season, in this country, is excessively bad. We were obliged to relinquish the idea of going *by land*; we disposed of our horses, took passage on board of a boat, and are now on our way down the river. We shall probably be detained some time in the lower country, attending to the distribution of French Testaments, among the Catholics. But we hope to leave New-Orleans before the warm season commences, and to return through the Atlantic States, to our native land, and to the embraces of our friends. But my heart is pained when I think of the length of time, and the im-

mense journey which intervenes between the present and that happy period. Nothing but the consciousness that I am in the path of duty, could support me. But now I go cheerful and happy ; for I think we have seen, already, some fruit of our labors.

You perceive, my dear sir, that it would require a volume to give all the interesting particulars of such a Mission as ours.—At present, I can only say, that the Lord has evidently smiled upon our attempts to serve him. We have had the satisfaction of assisting in the formation of two Bible Societies, which are actually established ; and of many others which we expect will soon go into operation. The two are in Washington, Pennsylvania, and in Cincinnati, Ohio.

As we were travelling through the Indiana and Illinois Territories to the Missouri, we kept this object constantly in view. We conversed with men of influence on our route, and embraced every opportunity of presenting the subject to the people in our public meetings. We were surprised to find that though the subject was entirely novel, many having never heard of a Bible Society, it found almost universal approbation. In St. Louis, in a few days, a subscription of 30 names, and near \$300 was obtained towards the establishment of a society in that Territory. In Kaskaskias and in Shawnetown, subscriptions were started in favor of the establishment of two Societies in the Illinois Territory. In Vincennes, and in the eastern parts of the Indiana Territory, similar exertions are making, which we have every reason to believe will result in the formation of two Societies in that

Territory. At the head of these subscriptions stand the names of the Governors of the respective Territories, and of the most influential men of the different denominations. It was truly astonishing to see the readiness of all classes to favour the measure. Methodists, Baptists, Episcopalians, Presbyterians, Quakers, Catholics, Infidels and Nothingists—all subscribed. This is the Lord's doing, and it is marvellous in our eyes. We commend these infant or rather embryo Societies into his hand. He has brought them hitherto, and is able to raise them, give them life and vigor, and make them powerful instruments in diffusing the knowledge and savor of his name, through this dark and destitute portion of our land. And surely, my dear sir, there never was a country, called Christian, that more needed the aid of Bible Societies. Our hearts have been grieved at the nakedness of the land. A famine, more sore than that of bread, presses sorely on the inhabitants—a famine of the word of God. Probably, not more than a fifth of the inhabitants of the three territories are supplied with the scriptures. I have seen aged people who never have had a Bible, although they have been for years endeavoring to obtain one. In some instances, poverty has prevented, and when that does not prevent, very few Bibles can be obtained. There is not only a famine of the *written*, but also of the *preached* word. In Illinois and Missouri there is not a single Presbyterian preacher. In Indiana there are but one or two. There are, indeed, Baptist and Methodist preachers ; but they are exceedingly illiterate. I have handed some of them a

printed paper to read, and they have been obliged to stop and ask me the pronounciation and meaning of several words before they could proceed. And the standard of morals is proportionably low. Often has the thought forcibly struck me, this is surely the land

of darkness and the shadow of death. Oh, that the Sun of Righteousness might arise and pour upon it a flood of day.

Yours with affection
and respect,
DANIEL SMITH.

APPENDIX TO THE REPORT OF THE PRUDENTIAL COMMITTEE TO THE
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Concluded from p. 78.)

APPENDIX (E.)

[Extracts of a letter from Mr. Newell to the Corresponding Secretary, dated Columbo, Ceylon, Dec. 20, 1813. This letter is very copious, and lest preceding letters should have miscarried, contains many facts which had before been communicated. The introduction of the letter, and the comparison of Jaffna and Bussora, as missionary stations, are selected to accompany the Report of the Prudential Committee.]

Rev. and dear Sir,

NEARLY two years have elapsed, since you sent us forth to carry the glad tidings of salvation to the perishing heathens in the east. Our Christian friends in America will perhaps expect, that before this time we have chosen our station, arrived at the field of our labors, commenced the study of the language or languages of the place, and made considerable progress in our work. It would be no less pleasing to me, than to you and them, to be able to communicate such intelligence. But I rejoice, dear Sir, to see, by your report for the last year, that you are prepared, and that you have endeavored to prepare the minds of the Christian public, to hear of our disappointments. It has pleased God, in his inscrutable wisdom, to call us, in the very outset, to pass through the depths of affliction, and to experience the disappointment of our dearest hopes. Perhaps God intends by these trials to humble us ; to purify our hearts from pride and ambition ; to crucify us to the world, and make us more sensible of our dependence on his grace, that we may be better prepared to serve him, in the kingdom of his Son, among the heathen. If tribulation work in us *patience*, and *patience experience*, and *experience hope*, we shall have reason to bless God that we have been so early and so deeply afflicted. Pray for us, fathers and brethren, that the things which have befallen us in Asia may turn out for the furtherance of the gospel of Christ ; that as the sufferings of Christ abound in us, so our consolation may abound by Christ, that we may be able to comfort them, who are in any trouble, by the comfort wherewith we ourselves are comforted of God.

[At the time of Mr. Newell's writing this letter, he took it to be certain beyond a doubt, that Messrs. Hall and Nott had been sent from Bombay to England, and that the British government over the dominions of the East-India Company was inexorably opposed to missions. He does not appear to have been informed of the great exertions, which had been made in England, to open India to the preachers of the Gospel. He considered himself as obliged to act alone, at least till he could be joined by fellow-laborers from this country. In this state of things, he looked around for the best place to establish an infant mission. His views on that subject are as follows :]

I have also written to our Committee at Calcutta for advice. I am wavering between two places, Ceylon, and Bussora at the head of the Persian gulf. They both have their advantages and disadvantages. I will give you a summary of my reasoning with respect to each.

The reasons for establishing our mission at Ceylon are these :

1. The country is the king's, and his majesty's government is friendly to missions. His Excellency General Brownrigg, the present Governor of Ceylon, has been pleased lately to say, that he is authorized by the *Secretary of State*, to encourage the efforts of all respectable ministers. Sir Alexander Johnstone, the chaplains, the Hon. and Rev. Mr. Twisleton and the Rev. Mr. Bissett, and indeed every influential character in the place, is favorably disposed.
2. There is here a very considerable scope for missionary exertions. The population of the island is variously estimated, from a million and a half to three millions. It is probably somewhere between these limits.
3. There are very great facilities for evangelizing this people. There are but two languages spoken in the Island, so that when a missionary has acquired these, he may preach to several millions of people. The natives can read and write. The whole of the Bible has been translated into the Tamul, the language spoken in the north of the island, and the New Testament into the Cingalese, which is spoken in the south and the interior. There are, at the lowest computation, 200,000 native Christians, as they are called, but who are totally ignorant of Christianity. "They have no objection to the Christian religion," says Mr. Twisleton, "but for their amusement are apt to attend the Buddhist festivals." Under the head of facilities may be reckoned the schools. There are about 100 already in operation, and the government is establishing others in every part of the island. Here we should be perfectly secure, under the protection of the British government, from all those dangers to which we should be exposed in the Burman country.
4. There are but two missionaries in the whole island, Mr. Errhardt, a German, from the London Society, and Mr. Chater, from the Baptist Society, the same that was four years in the Burman country. Mr. Vos, who was sent hither by the London Society, has left the place, and gone to the Cape, where he is settled in a Dutch church. Mr. Palm, another of the missionaries from the London Society, has left Jaffna, where he resided eight years, and has been appointed by government to the Dutch church here in Colombo, so that he ceases to act as a missionary. Mr. E. has not yet acquired the Cingalese lan-

guage ; nor has Mr. C. yet had time to acquire it, so that there is not at this time one missionary on the island, who can speak to the people in their own tongue.

5. Mr. Chater has told me, that Mr. Talfrey, (who has been engaged in translating the New Testament into Cingalese,) has repeatedly expressed a desire, that I would apply myself to the study of Cingalese, and qualify myself to carry on the translation. Mr. C. has also expressed the same wish. There seems to be no jealousy on this point. Mr. C. himself wishes me to stay here. He is somewhat advanced in the acquisition of the Cingalese, having been here a year and a half, and it is his intention to engage in the business of translation ; but he wishes that more than one may be engaged in the work.

6. If we take our station at Jaffna, where the Tamul language is spoken, we have an immense field before us ; for the same language is spoken just across the channel, on the neighboring continent, by seven or eight millions of people. The intercourse between the island and continent, is nearly as easy and frequent, as if they were contiguous. Besides, on the little island Ramisseram, between Ceylon and the continent, is one of the most famous Hindoo temples, that is to be found in all India. Sir Alexander Johnstone recommended this place to me, as a missionary station, on account of the crowds of pilgrims, who resort to this temple from all parts of the continent. The Brahmins here are said to have the power of restoring *cast*, when it is lost, a prerogative which is not claimed by the priests of any other temple in India. I visited this place in September, on my way to Jaffna, upon the recommendation of Sir Alexander. The result of my inquiries was a conviction that much good might be done here by distributing tracts, and portions of the Scriptures, among the pilgrims who would carry them to the various parts of the continent from which they came, and thus divine instruction would be conveyed to many places, where no European missionary might go for a hundred years to come. We cannot be allowed to settle on the continent at present, perhaps never. But a station at Jaffna is in fact the same thing, as one any where in the south of India. Our personal labors can extend but a little way around us, wherever we fix our station. There are a hundred and twenty thousand natives in Jaffna, and this is more than we can instruct ourselves. We might establish an institution for the religious education of youth, to raise up and qualify the natives themselves for schoolmasters, catechists, and itinerating missionaries ; and if Christianity be once firmly established in Jaffna, it must from its nature spread into the adjoining continent. Then, if some of us learn the Cingalese language too, we may prepare and send forth missionaries in that language also, to carry the Gospel up into the Candian country in the interior of the island. These are the principal arguments for establishing our mission here.

I will enumerate particularly my reasons for a mission to Bussora, on the Euphrates, near the Persian gulf.

1. Bussora is a commercial town, the great emporium of western Asia, through which the merchandise of the east is distributed to Persia, Arabia, and Turkey. It is situated on the confines of these three

extensive countries, and the Persian, Arabiac, and Turkish languages are, I believe all spoken there.

2. In the whole of western Asia, containing a population of forty or fifty millions there is not one protestant missionary. The Karass mission, (which is certainly a most important one,) is, I believe, within the limits of Europe.* The Turkish and Tartar languages are the proper sphere of this mission; the Arabic and Persian, that of a mission to Bussora.

3. It is an object of primary importance to procure correct translations of the whole Bible into Persian and Arabic. The Arabic alone was said by the late Rev. Mr. Martyn to be of more importance than three fourths of all the translations now in hand. This gentleman had undertaken to superintend the translation of the Scriptures into these two languages with the assistance of N. Sabat, the converted Arabian, and Mirza Fitrut, a learned Persian. Mr. M. died in December last, on a tour through Persia and Arabia, having only completed the New Testament in both languages. Whether any other person in Bengal will take up the work, and finish it I do not know. I have written to ascertain. But even if the Bible were completed in both languages, it would be of little use, until some person would go and carry it to them, and say to the people, *Hear the word of the Lord.*

4. There are numerous bodies of Christians, of different sects, scattered through these countries, who have sunk into the grossest darkness for want of instruction, but who would gladly receive the Bible. These Christians might be made instrumental in diffusing the light around them, but would never take the lead in such a work. How many ages did the Syrian Churches of Travancore live in the midst of an idolatrous people without ever thinking of giving them the Bible, or even of translating it into the vulgar tongue for their own use. But no sooner was the thing proposed by Dr. Buchanan, than the Syrian bishop himself sat down to the work, and the Malayalim Gospels have already been published. It is highly probable that in the Syrian and Armenian churches in those western regions, men may be found qualified and disposed to assist in spreading the light around them.

5. The Persians and Arabians rank as high in the scale of intellect, as any people in the world; and, if truly converted, would become very useful to the cause of Christianity.

6. There are several considerations, which, at the present time, seem to furnish a high degree of probability, that the Gospel may be spread through these hitherto benighted regions. In the first place, the mussulmans are a kind of heretical Christians. They profess to believe in one God; in Moses and his law, David and his Psalms, Jesus and his Gospel; though they say these books have been corrupted by the Christians. And besides, the Persians profess so lax a system of Mahometanism, that they are considered by some other mussulmans as a kind of heretics. It is certain that Christians are, and ever have been, tolerated in Persia. When I was in Bengal, Mr. Sabastiani, a Catholic missionary, arrived there, who had been ten or twenty years in Persia, and reported that the Christians in that coun-

* Karass, is in Russian Asia.

try were numerous. The story, which Dr. Buchanan has related, of Nadir Shah's attempt to get the Gospels translated into Persian, is a proof that they are not very scrupulous about admitting new religions into the country. When the late Mr. Martyn was last year at Shiraz, the seat of the Persian court, he wrote, that "the men of Shiraz had offered to assist him in translating the Bible into Persian."

All these circumstances seem to indicate the dawn of Gospel day on those regions where the star, which led to Bethlehem, first appeared. Especially the progress of *Wahhahbe*, the Arabian conqueror, seems to portend the speedy downfall of the Mahometan power. The creed of this adventurer is simply this; *There is no other God but God*. He denies the divine mission of Mahomet, and the authority of the Koran, and destroys all the monuments of Mahometan superstition, which fall into his hands. He is said to show more favor to Christians than to mussulmans; but he sets himself up as a prophet, or rather pretends to a divine commission.

But after all it must be confessed, a mission to these parts would be attended with considerable hazard. If the Gospel should spread, and be embraced by persons of consequence, persecution would most probably follow. Already the streets of Bucharica have been stained with the blood of a martyred Christian. In that bigoted city, Abdallah, the noble Arabian convert, witnessed a good confession, and, in the presence of a wondering crowd, laid down his life for the name of the Lord Jesus. But Abdallah was a nobleman, and filled an office of the highest dignity in the Persian court. The common people, I believe, are not persecuted for changing their religion. But shall we wait till Persia and Arabia *are willing* to change their religion before we offer them the Gospel? Great and discouraging difficulties lie in our way, wherever we would attempt to propagate the Christian religion. In China Mr. Morrison is translating and publishing the Scriptures, in opposition to an *imperial edict*, which renders him every moment liable to be seized and put to death.

Finally, a mission to western Asia would be all our own; and it would be free from the objections which I stated to establishing our mission in British India. We should be in the neighborhood of Mesopotamia, Syria, Palestine, and Egypt, those interesting theatres, on which the most wonderful and important events, recorded in sacred history, took place. There are Christian churches in all these countries. Might we not, by giving them the Bible, of which they have long been destitute, rekindle their zeal, and lift up in the midst of them *a great light*, that will dart its cheering beams far into the regions of thick darkness, by which they are surrounded! When I think of these things, I long to be on my way towards Jerusalem. But, dear Sir, I stand alone; I have no missionary associate to advise with, and I am afraid to rely on my own judgment. What would I not give to be one half hour with you. We could settle the business at once. Could I know that it would meet the approbation of the Society at home, I think I should be decided.

A consideration of minor importance, which makes me desirous of engaging in the mission, is, I have been at very considerable ex-

pense in procuring Persian and Arabic books, and have devoted several months to the study of the Persian language. This I did with a view to Bombay, which I must now give up.

I am sorry that I cannot say to you in this letter precisely what I intend to do. I fear our disappointments and delays will prove a severe trial to the faith and patience of our Christian friends. But you will be able to inform them that nothing has befallen us but what is common to similar attempts in the first outset. The Baptist mission, which is now so flourishing, was severely tried for a time. They got no permanent establishment for six or seven years after the first missionaries came out. In two instances, where they have attempted to plant new missions, their missionaries have spent four or five years, and many thousands of rupees, and after all have abandoned the attempt and gone to other places. The same discouragements have been experienced by some of the missionaries of the London Society.

In the mean time, I hope I am not altogether useless. I have preached in English constantly, once, twice, or three times a week since my arrival in Ceylon. There are thousands of half-cast people, in and about Colombo, who stand in need of instruction as much as the heathens, and who understand the English language. Mr. Chater has a place of worship here, in which we preach alternately twice a week. We also keep the monthly prayer meeting, and a private prayer meeting every Monday evening. While I was at Jaffna, I (with the permission of Mr. Twisleton, senior chaplain) performed divine service in the fort for the few civil and military officers and soldiers there, as they have no chaplain at that station. For this month past, since I have been obliged to give up the hope of going to Bombay, I have laid aside the study of the eastern languages, until I am determined where I am to labor; and I am at present reviewing my Greek and Hebrew, with the study of critical works on the Bible.

I have deposited in the letter-box at Galle two parcels directed to you. One contains two printed documents, Mr. Bisset's sermon before the Colombo Bible Society, and a specimen of the eastern translations now in the mission-press at Serampore. The other is a manuscript of six sheets of letter paper, containing extracts from Mrs. Newell's letters and diary, and an account of her sickness and death. In this communication you will find much information respecting our affairs, which I have not repeated in my letters to you. I shall enclose in this a letter to Mrs. Atwood, which I wrote some time ago. All these are left open for your perusal. The letter and the manuscript, when you have read them, I wish you to send to my dear mother, Mrs. Atwood. I received letters by the Alligator—did not get them till the first of November. Your official letter, and that of Mr. Evarts, the brethren Hall and Nott have. I have not seen them. The books are at Calcutta. We have received no order from the Committee at Calcutta respecting supplies, but expect one soon. The Rev. Mr. Brown is dead, and Mr. Harington is absent. The Rev. Mr. Thomson, (a good man,) has taken the place of Mr. Brown, and G. Udny, Esq. (another good man,) the place of Mr. Harington.

I expect another opportunity of sending letters in about a month, and shall write again at that time, and mention such things as do not occur to me now. I hope then to be more particular, respecting my future prospects. This letter must serve for all my friends, for this time. The brethren Hall and Nott, I trust, will immediately return from England, and join me. Some more will probably come out with brother Rice.

Rev. and dear Sir, I am your servant for Jesus' sake,

SAMUEL NEWELL.

REPORT OF THE DIRECTORS TO THE
TWENTIETH GENERAL MEETING
OF THE LONDON MISSIONARY SOCIETY,
MAY 12, 1814.

Christian Friends,

TO those of you who recollect the first meeting of this Society, in the memorable month of September, 1795, who can trace its gradual progress from year to year, and who now contemplate the number of missionaries employed in various parts of the world, and the happy success of their labors, together with the flourishing state and extensive usefulness of other institutions which sprung from this, the present occasion must afford a high degree of sacred delight, approaching perhaps to the felicity of the heavenly world, where the conversion of sinners on earth, and the enlargement of the Mediator's kingdom, contribute to the joys of the redeemed.

Which of us, at the first commencement of the Society, could have ventured to hope that in less than twenty years so general a movement of the Christian church would be effected; that so many hundred thousands of languid professors would have been roused from their supine and torpid state; that with so much union of spirit, so much ardor of desire, so much energy of exertion, so much liberality and benevolence, they would concur in sending the heralds of the Gospel, and the Scriptures of truth, to the remotest nations of the earth. This hath God done! His be the glory! be our's the joy!

The Directors for the past year

will now complete their duty, by laying before you a brief account of their proceedings during that period, with the present state of the several missions under your patronage.

OTAHEITE.

The Directors commence their Report with a pleasure they never before enjoyed—the pleasure of stating, that after the patient labors of fifteen years, enlivened only by some faint rays of hope, those labors were not entirely fruitless; your faithful missionaries at Otaheite feel themselves rewarded for all their toil by the conversion of King Pomarre to the faith of the Gospel. They did indeed derive some solace from the belief, that a few individuals, feeling in their departing moments the need of that salvation which they had too long neglected, cast their dying eyes to the cross, and expired in hope of eternal life by Jesus Christ. They faithfully persisted for many a long year; having received of the Lord, and of the Society, this ministry, they fainted not; and after they were driven from the scene of their labors by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of divine grace on the heart of the king. The Directors first received this welcome information by a letter dated October 21, 1812, which however did not arrive till October, 1813. On the

18th of July, 1812, Pomarre declared to the missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration; his determination to worship Jehovah as the only living and true God, and his desire to make a public profession of his faith, by being baptized. The missionaries, greatly rejoiced, assured him that they would not cease to pray for him, but thought it prudent to defer his baptism till he should have received further instruction, and until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced; but was earnestly desirous of immediately building a convenient house for divine worship; this however was deferred for a while, until the peace of the island should be fully established.

Subsequent letters seem to afford increasing evidence of Pomarre's sincerity. The missionaries state, that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he labored to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life, and a most humbling sense of his native depravity. We trust therefore we may indulge the pleasing hope, that Pomarre is become a real Christian; and, if so, that his influence and example will at least induce his subjects to hear more attentively, and examine more carefully, the great truths proposed to them by our missionaries.

One of the brethren, in a letter dated New South Wales, in June 1813, says: "I shall only add, respecting him that supposing him to be a *real convert*, of which there is every rational evidence, and there can be no reasonable doubt, he is, not to say *the greatest*, (which I think I might venture to say) but *one of the greatest* miracles of grace ever exhibited on the stage

of this world. To God's holy and glorious name be all the praise."

But Pomarre appears not to be the only fruit of our brethren's labors. "There are others," say they, "whom the Lord is drawing to himself from among this people; there is one man in particular of whom we entertain good hopes: we have little doubt that his heart is changed by divine grace, but we do not like hastily to baptize any.—One of our domestics, who departed this life the other day, we hope died in a safe state; he cried for pardoning mercy through Christ as long as he was able." Other circumstances, they observe, are encouraging, but they add, "We wish still to keep the maxim we have hitherto (perhaps too rigidly) adhered to—to say too little about such things rather than too much."

While the Society rejoice in this pleasing intelligence, they cannot but feel pain in reflecting upon the serious loss which this mission has sustained by the death of several of the pious females.

Mrs. Henry died July 28, 1812. She was a most valuable woman, patient and resigned under all privations and hardships. Her natural disposition was amiable, her piety unaffected, and her love for the poor heathen unfeigned. She died after a tedious illness, worn out in the service of the mission.

Mrs. Davies was also an excellent woman; she unexpectedly departed on the 4th of September, 1812; her infant followed her to the grave three weeks after.

Mrs. Hayward also, after suffering much from a complication of disorders, departed October 4, 1812. She was greatly supported in the prospect of death by the precious promises of the Gospel.

These valuable women are doubtless gone to receive the gratuitous reward of those labors and sufferings, which they voluntarily encountered, that they might advance the kingdom of Christ in the world; and their memory is blessed.

The missionaries had come to a determination, agreeably to our directions, to separate and form a mission on another of the Society

Islands, and they had fixed upon Reiatea, as the largest or most central of the group; but the melancholy losses they had sustained rendered it necessary to defer the execution of their plan, especially as they were about to build a vessel of about fifty or sixty tons, as strenuously recommended to them by his excellency Governor Macquarrie and the Rev. Mr. Marsden, to both of whom the Society is much indebted for their kind attention to the missionaries.

It is with great satisfaction we learn, that the obstacles which appeared to be in the way of establishing a mission in the Island of New Zealand, were likely to be removed; a young chief of that country, who had resided for two years at Port Jackson, having returned to it, and introduced agriculture and other arts of civilized life, and who was likely to become a true friend to the missionaries who may hereafter go thither.

AFRICA.

DURING the past year, the communications from Africa have been peculiarly interesting. Our dear brother, Mr. Campbell, agreeably to the proposed object of his mission, has visited the various missionary stations in distant parts of South Africa; has suggested many excellent regulations for their improvement; and has fixed upon several new places, in which missionary settlements may probably be established. A minute account of his journeys would fill a volume; and such a volume we trust he will supply after his return to England, which is shortly expected: * a very slight sketch is all that can be admitted into this report.

After a careful examination of official papers relating to the missionaries, with which he was in-

** Mr. Campbell arrived in London, May the 7th, and gave the Society a full account of his mission on the 12th. It was thought proper, however, to give this concise statement of his proceedings, as well as of the several settlements.*

dulged, and obtaining passports from his Excellency the Governor, Sir John Cradock, to the Landrosts of the districts through which he was to pass, he left Cape Town on the 21st of February, 1812, accompanied by Mr. Hammes (a valuable friend and agent of our Society,) his son, Mr. Bartlett, a catechist, and several Christian Hottentots, and others belonging to Bethelsdorp. In a fortnight he reached the Drosdy of George, the inhabitants of which are desirous of having a missionary settled among them. Mr. Campbell promised that Mr. Pacalt should be sent to them for a time, to be succeeded by Mr. Wimmer.

Mr. Campbell reached Bethelsdorp on the 20th of March, and was received by Mr. Read and all the missionary brethren with the most cordial affection, and by the Hottentots with the liveliest expressions of joy.

He witnessed a greater degree of civilization than he was led to expect from the reports in circulation, on his arrival in South Africa. He found at Bethelsdorp, natives exercising the businesses of smiths, carpenters, sawyers, basket-makers, turners, &c. He saw cultivated fields, extending two miles in length, on both sides of a river; their cattle had increased from two hundred and eighteen to two thousand two hundred and six: from three hundred to four hundred calves were produced in a year, not more than fifty of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among them: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty rix dollars; they proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy rix dollars in aid of this Society.

Such are the precious fruits of

the seed sown among them by Dr. Van der Kemp, Messrs. Read, Ulbricht, Wimmer, and other faithful missionaries!—Such are the powerful effects of divine truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion. Thus, we see a Christian church, cultivated fields and gardens; useful manufactories; an hospital; and an Auxiliary Missionary society among *Hottentots*! Who now will doubt whether the Gospel ought to be preached to uncivilized nations?

It is peculiarly pleasing to find that the Lord has raised up several native preachers from among the converted *Hottentots*, who preach to their countrymen with great acceptance and usefulness. One of these preached at Plettenberg's Bay with great success.

From Bethelsdorp Mr. Campbell proceeded through a wild country almost uninhabited, on the borders of Caffreiland, in order so fix upon two spots eligible for missionary settlements, in ZUREVELD, near the Great Fish River, the Government having kindly promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed upon, where the land being good, a part of the people now at Bethelsdorp might settle, and to which some of the cattle might occasionally be sent for the sake of better pasture. Here it was agreed that Mr. Ulbricht, aided by Mr. Bartlett, should assist in forming a settlement.

Mr. Campbell next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and had the pleasure of witnessing the happy effects of his labors; here also he met with John, Mary, and Martha, the *Hottentots* who visited England in the year 1803.

Here Mr. C. continued about a week, and was favored with an interview with a Mr. Burchel, a botanical traveller in South Africa, who had just returned from an excursion very far north and who was the first European who had penetrated to that part of Africa from

Graaf Reinet. After receiving from him the most valuable directions and cautions, and accompanied by the native who had been his guide, he commenced his journey to the Orange River, about the 10th of May; Mr. Kicherer, and other friends accompanying him a week's journey, as far as the limits of the colony, preaching, wherever they had opportunity, to the boors and the heathen, some of whom, alas! had never heard of a God, nor had they a word in their language whereby to denote him. He crossed the wild Boschemen's country until he reached the Orange River, and after travelling about one hundred miles along its banks to the eastward, he found a ford which he safely crossed; he describes the river as wider than the Thames at London Bridge.

On the next day he reached Klaar Water, the Missionary settlement which has long been under the care of the Brethren Anderson, Kramer, and Janz. Here he remained but a few days, and left it, accompanied by Messrs. Anderson, Kok, and Hendrick, in order to explore a large and populous city which had been described to him.

After travelling ten days in the direction N. N. E. they arrived at the city of LATAKKOO, which contains about 1500 houses, neatly built, and about 8000 inhabitants. After waiting ten days for the King Ma-teebce, who was absent on a jackal-hunt, Mr. Campbell was introduced to him at sunset, and at the very time of the monthly missionary prayer-meeting; when our friend requested leave to send missionaries to his people, to acquaint them with the religion of Jesus Christ. After starting several objections to that measure, which Mr. C. was enabled to answer to his complete satisfaction, the king gave him this laconic answer—'Send them, and I will be a father to them.' This conference was repeated publicly, at the request of the king, on the next day, in the presence of his subjects, and the same liberty to send missionaries openly granted.

Here Mr. Campbell obtained the

important information, that there were twenty tribes of people north of Latakkoo, who all speak the same language, and who, are reported to be still more civilized.—The hope of being able, at a future day, to visit these people by able and faithful missionaries, and to diffuse among them the knowledge of our Saviour, so agitated with joy the heart of our zealous brother, that for several successive nights he could scarcely sleep. May the cheering prospect ere long be realized! Our Brother Reed had similar impressions, regarding the immense field that is now opened to British Christians.

From Latakkoo, Mr. Campbell travelled *eastward*, and in five days reached a large Coranna town called *Malapeetze*, where he understood that no white man had been seen before; to this place also he obtained leave from the chief and majority of the inhabitants to send Missionaries.

Travelling southward from thence he went in search of the *Malalaren* River, and discovered a krall, situated in a most beautiful valley, where *Makoon*, the chief of all the Boschemen in that part of Africa, resided; he appeared to be a man of talents, and though he had never before seen an European, he consented to Mr. Campbell's proposal of sending missions there also.

From thence, Mr. C. travelled along the *Malalaren* River to its junction with the Great Orange River, which he discovered was composed of four smaller rivers, the *Malalaren*, the *Yellow* River, and two others which he named, in compliment to his respected friends, the Governor and Secretary at the Cape, the *Cradock* and the *Alexander*. This geographical discovery has since afforded great pleasure to gentlemen of science at the Cape.

Mr. Campbell and his friends then returned to Klaar Water, after a circular tour of six weeks; and Mr. C. continued about a fortnight there to arrange the affairs of that settlement.

Our enterprising brother then proceeded on a route entirely new,

directly across the continent of Africa, westward, pursuing nearly the course of the Great Orange River, and on the 13th of September, reached Little Namaqualand, on the western coast, where he had the pleasure of meeting the Missionary Brethren Albrecht, Schmelen, and Ebner, laboring in their usual manner.

From hence Mr. Campbell despatched Mr. Schmelen towards the mouth of the Great River, distant about ten days journey, to ascertain if possible, whether supplies could be obtained by sea from the Cape. Should this be found practicable, it would be found of inestimable advantage to all the settlers on the banks of that great river, and save the great labor and heavy expense of long journeys by land to and from Cape Town.

Mr. Schmelen was desired after exploring the country, especially the coast of Great Namaqualand, to penetrate if possible, into the Damara country, to obtain information concerning its inhabitants, and the regions beyond them, known to Europeans only by name. His journey, it is hoped, says Mr. Campbell, "will open such extensive fields of usefulness as will try the faith and liberality of the benevolent public;" but he adds a sentiment, in which we are certain that the whole Society will heartily concur—"that British Christians only require the fields to be fairly laid open before them"—their ample contributions will follow of course.

One circumstance, among the many difficulties and deliverances which Mr. Campbell experienced, must not be omitted. In the midst of that desolate wilderness through which he passed, an attack was one night made on his company by a party of wild Boschemen, who killed one of the Hottentots, and carried off all their oxen, which were more than one hundred. This left the brethren in a situation, the peril and horror of which we can scarcely conceive: for had not their oxen been recovered, their total destruction seemed inevitable. In their trouble they called upon God, put themselves into the best posture

of defence they could, and sent a party of Hottentots in pursuit of the plunderers; most happily they overtook them, the Buschmen fled, and the cattle were brought back before morning. Such a memorable deliverance demands the warmest gratitude of the whole Society.

After a journey of nine months, replete with dangers, discoveries, and mercies, our dear brother returned to the Cape in better health than when he set out; for such was then the state of his health, that he scarcely expected to return.

He closes that interesting letter from which this part of the report is extracted, with the most earnest request that six or more missionaries may immediately be sent to Africa to supply the stations proposed. The Directors have not yet been able to accomplish this, but have been taking preparatory measures for the purpose, and are in hope of soon obtaining suitable missionaries both in Britain and in Holland.

The Directors need not enlarge on this interesting intelligence: every member of the Society feels its importance, and will doubtless rejoice in the prospect of a wide diffusion of the blessings of the Gospel, and its concomitant blessings of civilized life and social happiness.

NAMAQUA COUNTRY.

It will be recollected, that about the close of the year 1810, Mr. and Mrs. Albrecht, (with many of their people) being under the most painful apprehensions from the threatened invasion of Africaner, a notorious plunderer, left the settlement at Warm Bath, in the Great Namaqua Country, removing what they could of their property, and hiding the rest in the earth;* after sever-

** In August 1812, some of the brethren visited this spot, attended by twelve armed men: they found the place almost without inhabitants: they examined the place where Messrs Albrecht and Sydenhaden had buried part of their goods, a few of which they found, but the greater part had been carried off. The houses and church*

al painful removals Mr. and Mrs. Albrecht reached Cape Town, in order to procure the assistance of the Governor. It will also be recollected, that having settled their affairs there, they again journeyed northward, hoping, if practicable, to resume their labors at the Warm Bath. After sustaining extreme hardships and difficulties for three months, in the wilderness, they reached Silver Fountain, the residence of the friendly Captain Kok. There, it will be remembered, that our most excellent female missionary Mrs. Albrecht, terminated her pilgrimage, and departed to her eternal rest, April 13, 1812.

Sometime after this event, Mr. Albrecht, accompanied by Mr. Schmelen, paid a visit to the Namaquas, south of the Orange River, and preached the Gospel in various places, in some of which deep impressions appeared to have been made. Some of their people wished them to return to Warm Bath, but they were convinced, that on account of the sterility of the country, they would soon be under the necessity of dispersing; they were also under apprehensions of a renewed attack from Africaner; they determined, therefore, on residing for the present at least at Kamiesberg, as being nearer the colony, and because the Orange River would prove a kind of barrier to them from their enemies. Here also they would have nearly the same people to instruct as had formerly lived at the Bath. The ground however is barren and unfit for agriculture; but there are several springs of water. The number of persons residing at this station, were, according to the last accounts, about five hundred, besides the bastard Hottentots at the neighboring krall of Byzondermeid, who amounted to one hundred and forty-five, including men, women, and children.

were burnt down, a few walls only were standing. Thus a place in which the Lord had greatly blessed his word was become a heap of ruins, and a habitation of lions. The country around was almost deserted.

Others had left the country in consequence of the depredations of Africaner. The loss sustained at the Warm Bath, and the expense occasioned by the long journeys of the missionaries, is very considerable ; in which is included a great number of sheep and goats ; besides eighteen oxen, which could not proceed on their journey, and others stolen and slaughtered by the Boschemen.

The present station of the brethren Albrecht, Schmelea, Helm, and Ebner, is about three days journey from their former residence at the Warm Bath. When Mr. Campbell was at this place, he wrote a conciliatory letter to Africaner, and sent him some presents, thus turning good for evil, and not without hope that the brethren would be permitted to return to their former residence, to which the people were much attached.

KLAAR WATER, NEAR THE ORANGE RIVER.

THE Directors regretted in their last Report, that they had heard nothing of Mr Anderson, at the Orange River, for a long time : during the past year, however, they have received several letters from him.

Mr. Anderson, who had been a very long season at the Cape, set off, (with his wife and youngest child) on the 19th of June, 1811.—At Tulbagh, (formerly called Roodesand) they were joined by Mr. Kramer, his wife, and child. They were alarmed, on the road with repeated reports of enemies, who were lying in wait to attack them ; they were frequently much perplexed, not knowing what to do ; they persisted, however, on their journey without any molestation, and, by the good providence of God arrived safely at Klaar Water, on the 20th of September, late in the evening. On the next morning, a public meeting was held to offer up thanks to God for their preservation on their journey, and for his numerous favors bestowed upon Mr. Janz, who had continued at this station during the absence of Mr. Anderson.

Mr. Anderson complains much of the general lukewarmness of the people ; there had been lately but few awakenings among them ; but he expresses an earnest desire for a gracious revival. About three hundred persons generally attended the preaching of the word on the Lord's days, and the behavior of the people was, in general, decent and moral. In agriculture but slow progress was made, and the corn raised was insufficient for the subsistence of the people. Their cattle, however, are multiplied. One individual in the settlement had 400 head of cattle, 1700 sheep, and 300 goats ; others had 200 head of cattle, and several from 50 to 100, so that in the last year, the colony of the Cape had been supplied from Klaar Water with about 500 head of cattle ; in return for which they brought back waggons, horses, and other articles. This progress in civilization is very cheering to the benevolent mind. The number of people in this settlement was, in August 1812, about seven hundred or eight hundred, including men, women, and children. Four persons had been baptized and received into communion in the course of the year.

For several years after the missionaries took up their residence among this people, they lived a wandering life, consequently were obliged to follow them from place to place, which was extremely inconvenient to the missionaries, and a great obstacle to the civilization and improvement of the people.—However, at length, after many intreaties, the people resolved to take up a settled residence at Klaar Water, and two neighboring out-posts. Since that time they have cultivated and sown a considerable portion of ground, planted several gardens, some of them have built houses of stones, and now begin to feel themselves at home.

SILVER FOUNTAIN.

MR. and MRS. SASS, after a most difficult and hazardous journey, through the wilderness, in which they lost several of their oxen, and were without bread for nearly a

month, reached, at length, the residence of Captain Kok. Their gratitude to God, and to him, was greater than they could express; they were filled with astonishment at the divine goodness, so that they wept tears of joy and thankfulness through the silent hours of the night. Here the people were so desirous of hearing the word, that they intreated him to preach to them twice every day, and on the Lord's day thrice. They built him a little hut to dwell in, urging him to reside among them as their teacher, till they should be able to remove to the neighborhood of Mr. Anderson, near the Orange River, where he might have two hundred hearers, and obtain a garden and ground for vegetables and corn. Mr. Sass promised to comply with their request, if agreeable to the Society at home. This plan was also approved by Mr. Albrecht, who arrived soon after, having been helped forward in his journey by the oxen sent to meet him by Captain Kok.

Many persons here received the word with joy, and several individuals appeared to be really converted to the Lord. One person, of some influence, who had been an enemy, now fell under the power of the word, and rejoiced that her house and garden could afford any refreshment to the missionaries who instructed them. A farmer and his family, who came from a distance, begged leave to stay at Silver Fountain for the purpose of instruction. Several others resorted to this place for the privilege of hearing the Gospel. The number of the people, in the beginning of the last year, (including old and young) was about 118.

Here we must mention, with the deepest concern, that Mrs. Sass, (formerly Miss Gordon, a sister of Mr. Gordon, one of the Missionaries in India) was removed by death, after a very short illness, from her useful employment, as the helper of our brother Sass in his evangelical labors. This took place at the very time when Mr. Campbell called at Silver Fountain, on his long journey. "I think," says he, "she

was as well suited to the missionary work, as any female in the world. We spent two pleasant days together, when she was in good health, but on the third she entered the realms of endless day, with the serenity of a martyr."

Messrs Read and Wimmer were for a time at the Hooge Krall, the Drosdy of George, near Bota's Place, where they preached both to free persons and slaves, who heard them with great interest, and it is believed with no small profit, and most earnestly intreated that a missionary should come and reside among them. The brethren much approved of this measure, and Mr. Wimmer felt himself strongly inclined to reside among them. When the people of this krall were apprised of the approach of Mr. Campbell and his friends, they sent messengers to meet him, and about fifty of them came several miles to welcome him, expressing the greatest anxiety to know whether or not they might expect a missionary, and when one was promised by Mr. Campbell, they displayed the highest degree of satisfaction. "Could I," says Mr. Campbell, "have brought the great missionary assemblies in the month of May to this krall, to witness the scene that passed, I think they would have thrown in their gold by handfuls to aid the missionary funds." At present, Mr. Pacalt, (whose ultimate destination is the island of Madagascar) is laboring with success among these Hottentots, till an opportunity shall occur for his reaching that island, when it is expected Mr. Wimmer will succeed him at Hooge Krall.

The journal and letters of Mr. Messer, at Brackelsdale, contain many pleasing instances of the power of divine grace on the hearts of the Hottentots, several of whom were slaves. Mr. Messer seems to possess a true missionary spirit, and delights greatly in seizing every opportunity of doing good. He sometimes preached at five o'clock in the morning to the slaves, who went away from the meeting singing to their work. The arrival of Mr. Campbell and Mr. Thom af-

forded great pleasure to Mr. Messer, who was exceedingly refreshed in spirit by their visit and prayers. Mr. Messer's engagement with Mr. Ross, among whose slaves, and others from the neighborhood, he had been laboring for twelve months, having terminated, it was judged necessary for him to remove to Bethelsdorp, to supply the place of some Missionaries who were on the eve of removing to other stations, where we trust his labors will be attended with the blessing of God.

CAPE.

FROM Mr. Thom, at the Cape, many valuable communications have been received during the past year. He continues to preach three or four times a week to a considerable number of persons, chiefly the soldiers of the 93d regiment, (Sutherland Highlanders,) of whom he has frequently from two hundred to six hundred hearers. He speaks very highly of their moral conduct, their serious piety and their exemplary liberality. Among other charitable objects, they have contributed seven hundred rix dollars, (above one hundred pounds sterling) to the missionary cause. Seventy of these pious soldiers have been formed into a Christian Church. The transient labors of the Brethren Read, Pritchett, Hands, Brain, and Thompson, while they were at the Cape, appear to have contributed to those pleasing results which Mr. Thom has witnessed. But Mr. Thom's labors are not confined to the ministry of the Gospel; he has been instrumental in the formation of religious institutions, and in the distribution of the Scriptures, other books, and religious tracts; he has also under his care some young men, intended for the work of the ministry.

In the month of September last he administered the Lord's Supper to more than one hundred communicants, when about four hundred persons were spectators.

In the month of January, 1812, Captain Kok, with more than twenty Hottentots, paid a visit to the Cape, when a meeting was held for prayer and conference with

them. Many questions were proposed by Mr. Thom, which were answered in a manner which proved that the instructions which had been given them by the Brethren Anderson, Janz, and Kramer, at Klaar Water, had not been in vain. Those who have read the account of this conference (published in the Evangelical Magazine for July, 1813,) will rejoice to find that the minds of the Hottentots, enlightened by the Spirit of God, are well able to receive the distinguishing doctrines of the Gospel, and that their Christian experience is exactly of the same kind with that of their polished brethren in Europe. It affords also strong encouragement to Missionaries to proceed in their labors of love among the heathen.

Mr. Milne, a Missionary to China, who was present on this affecting occasion, says, "If some of you, my aged fathers, who have long exercised faith in the promises of God, and have long been praying for their accomplishment, could now see Ethiopia literally stretching out her hands to God, I think you would be almost ready to fall into the arms of death with the song of Simeon in your mouths, *'Lord, now lettest thou thy servants depart in peace.'*"

INDIA.

WHEN this Society last assembled, every member of it felt deeply interested in the applications made to the Legislature, (from all classes of pious men, and from all parts of our country,) for permission to send missionaries to India. The public feeling was never more warmly expressed. Nine hundred petitions, (a number unequalled on any other occasion) claimed liberty to preach the Gospel to the millions of India. The Legislature of our country, attentive to the public voice, decided in favor of the petitioners, and an Act for the purpose requested, passed both houses of Parliament, and received the royal assent on the 21st of July, 1813.

This Society cannot forget how much they owe to those honorable members of both houses of Parlia-

ment, who readily presented their petitions, and supported them by their manly and pious eloquence. Their thanks are also due to his Majesty's Ministers, who, in the most polite and obliging manner, listened to their representations. The happy effect of this Act has already been experienced, and liberty allowed for Missionaries to proceed to the East. The expenses attending this application to Parliament were considerable, but the very great importance of the object, will, no doubt, fully justify, in the opinion of the Society, the contribution made for this purpose by the Directors.

In our Report of the several East India Missions we begin with

VIZAGAPATAM.

HERE the Brethren Gordon and Prichett continue to labor, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they can now declare to the people in their own tongue, the wonderful works of God. They go frequently into the villages around them, reading and explaining portions of the word of God, to which many pay an attentive regard, pressing close that they may more exactly hear what is said. Sometimes they have visited the idol temples, and have prevailed upon some of the Bramins to listen to the Scriptures. On one of these occasions, each of the Bramins accepted a copy of one of the Gospels, and promised to peruse it diligently; "and thus," say the Missionaries, "will the Gospel, for the first time, be conveyed to what may be called the head-quarters of superstition here."

It affords great satisfaction to learn that the converted Bramin *Anunderayer* goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, *Narasimooloo*, they entertained good hopes, and intended when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read: "This is the way," say they "by which the

truth must be propagated, and present appearances produce such hopes as repel the force of the insinuations of many that our views are chimerical."

Their visits to the native schools, sometimes afford a high degree of pleasure. When they entered one of these, they found a number of children, repeating aloud the first chapter of St. Luke's Gospel, which they had begun to transcribe upon their Palmyra leaves. Thus they perceived copies of the word of God quickly multiplied, and that by the hands of the heathen themselves. "O that this practice," say they, "might be universally adopted;" in this pious wish we must all cordially unite, and should the establishment of Schools in India be rendered, as we hope it will be, more general, this method will we trust be diligently observed.

GANJAM.

MR. LEE, who was at Vizagapatam, has removed, with the consent of his brethren, and at the invitation of some friends of religion, to Ganjam, a populous town on the coast. Here he is surrounded not only by a vast body of the natives, but also by a multitude of Portuguese and country-born people. When we last heard from him, he was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have another opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship was encouraging. About one hundred persons attend twice on the Lord's day, and hear the word with seriousness, and he hopes with good effect. In the morning he reads the church service before the sermon. He wishes that more Missionaries may be sent to assist him.

TRAVANCORE.

MR. RINGELTAUBE still resides at Magilady, near Oodagherry, in Travancore, and continues his labors at several villages in that neighborhood. In the summer of 1812, he

took a journey to the eastward, and at Negapatam was happy to meet with some of the fruits of Mr. Vos's ministry at that place. His successor has a flourishing school there. At Tranquebar he had a dangerous illness, from which, however, he was happily restored. In the month of October he reached his usual residence and resumed his labors. He visits twice a month his several congregations, and every evening addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance, but at Ec-tamoly and Auticada they attend much better; at the latter place he thinks of enlarging the church. Pittalow and Covilvilly appear stationary; but a new congregation has sprung up at Ananda-nadan-cudi-yirappa, where the people have erected a small church; upon the whole, there has been an increase in number; one hundred and forty-six have been baptized since he last wrote. The number of church members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

The Directors intend, if possible, to strengthen the hands of Mr. Ringeltaube, by sending another missionary to labor with him (in addition to the Catechists he already employs,) as they conceive there are many people in that quarter disposed to listen to the truth.

We are sorry to learn from Mr. Ringeltaube's journal, that many of the Syrian priests in that neighborhood are inclined to the Church of Rome, and more than a few congregations have joined it.

BELHARY.

SINCE our last Report, we have learned that Mr. Hands, at Belhary, had been alarmingly ill with the liver complaint; he was, however, mercifully recovered, and after a journey to Vizagapatam and to Madras (to which he was advised,) returned to his station and resumed his labors, assisted by Mr. Taylor, a native of Madras, and one of the fruits of his ministry there; and who, on his recommendation, has

been received as a missionary under the patronage of this Society.

On his long journey from Belhary to Vizagapatam, (more than five hundred miles,) wherever he halted, he usually endeavored to publish among those who knew the Canara language, the truth of the Gospel, which in general the people were so ready to hear, that they crowded the *choultry* from the time he entered till he left it. He passed through some hundreds of towns and villages, in some of which he found congregations of Roman Catholics, especially near the Coromandel Coast; and in some of the villages, the greater part of the inhabitants were Christians of that communion; but, alas! too generally they were scarcely to be distinguished from their heathen neighbors. Many places he passed through seemed to be eligible stations for missionaries. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once favored deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel.

In the last letter to the Directors received from Mr. Hands, he states, that his charity school was in a flourishing state; and that he had nearly forty boys in his native school. Some additions had been made to the church. He was engaged in correcting his translation of the Gospel of St. Matthew into the Canara language, the second time; and he hoped soon to send to the press both that and the Gospel of St. Luke.

CHINSURAH.

MR. MAY, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he had a peculiar talent, was enabled, after a long detention in America, to proceed to India. He landed at Calcutta, Aug. 21, 1812, and by a peculiar concurrence of circumstances was led to settle at Chinsurah, where he has the pleasing prospect of much usefulness, espe-

cially to the rising generation. The Directors lament that they have received no letter from him of a later date than Feb. 4, 1813, when he had but just entered upon his labors. In that letter he requests an allowance for the purpose of employing native schoolmasters. With this proposal they have most readily complied, and wish to assure their brethren of this Society, that not only at *Chinsurah*, but at Belhary, Vizagapatam, Ganjam and Travencore, they have urged the missionaries to use their utmost endeavors to promote native schools, promising ample assistance for that important purpose; and the Directors will no doubt keep this object always in view, as a principal means, in connexion with the preaching of the word, (but by no means to supercede it,) for the ultimate welfare of the heathen.

We are concerned to state, that Mrs. May has also been removed by death; her end was peace, but the loss is severely felt by Mr. May.

(To be continued.)

INSTALLATION.

On Wednesday, the 15th ult. the Rev. JOHN BARTLETT was installed as Pastor over the Presbyterian Church and Congregation in Windsor, (Wintonbury society.) The services were performed in

the following order:—Introductory Prayer, by the Rev. Allen M'Lean, of Simsbury; Sermon, from Gal. iv. 8, 9. by the Rev. Shubael Bartlett, of East-Windsor; Consecrating Prayer, by the Rev. Nathan Perkins, D. D. of West-Hartford; Charge, by the Rev. Abel Flint, of Hartford; Right Hand of Fellowship, by the Rev. Henry A. Rowland, of Windsor; Concluding Prayer, by the Rev. Dr. Perkins. A numerous audience attended, and the exercises were solemn and impressive.

ORDINATION.

On the 25th Jan. the Rev. CHESTER COLTON, was ordained to the work of the Ministry over the Church and Congregation of Brentwood, in the State of New Hampshire. The Rev. Mr. Kelly made the introductory prayer; the Rev. Mr. Rowland preached from 1 Cor. i. 21; Rev. Mr. Holt offered the Consecrating prayer; the Rev. Doctor Pierson gave the charge; the Rev. Mr. Webster gave the right hand of Fellowship; and the Rev. Mr. Abbot made the concluding prayer.

Donations to the Missionary Society of Connecticut.

1815.					
Jan. 23.	From Rev. William Fisher, contributed by a number of Females in Stamford, Middlesex Society,				\$ 14 70
26.	From Rev. Ebenezer Kingsbury, collected in new settlements,	-	-	-	4 62
	From Rev. Joseph Treat,	do.	do.	-	8 52
	From Rev. William R. Gould,	do.	do.	-	9 31
Feb. 3.	From a Friend of Missions,	-	-	-	2 00
7.	From a Friend of Missions,	-	-	-	1 00
					<hr/>
					\$ 39 55